

Secondary School Review

New Standard
Teacher-Training Course

Part One
The Pupil

BY
Luther A. Weigle

Keystone Edition

American Baptist Publication Society

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NEW STANDARD TEACHER TRAINING COURSE

*The books of this Course are based on outlines adopted
by the Sunday School Council of Evangelical
Denominations, and approved by the
International Sunday School
Association*

PART ONE THE PUPIL

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TAKE NOTICE

The Sunday School Council of Evangelical Denominations, at its annual meeting in January, 1917, recommended the following grouping of the adolescent years for the purposes of grading and administration:

Group 1—years 13, 14 (12 optional).

Group 2—years 15, 16, 17.

Group 3—years 18-24.

NOTE 1—It is understood that these groupings shall in all cases be considered flexible, thus permitting the adjustment of group organization to local needs.

NOTE 2—The grouping of any particular pupil is not to be determined primarily by age. His week-day social relations, and his mental and religious development are exceedingly important factors.

NOTE 3—It should be clearly understood that in the application of these principles in the local school the relative efficiency of the organization of the Junior Department and Group 1 be taken into account in placing the twelve-year-old pupil.

NOTE 4—The upper age limit of Group 3 shall not be understood to prevent the promotion into the adult department of those young people, who, before passing twenty-four, shall have established homes of their own, or otherwise have taken up the responsibilities and interests of adult life.

This action of the Council modifies the statements on page 15.

WILLIAM E. CHALMERS,
Educational Secretary.



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PART ONE

THE PUPIL

LESSON I

PHYSICAL ACTIVITY

1. WHAT IS YOUR AIM as a Sunday school teacher? What is the work that you are set to do?

You must do *more than instruct*. It is not enough to give your pupil a knowledge, however true and full, of the Bible or of Jewish history or of Christian doctrine. He might get to know all these things without doing anything worth while. You must reach his life and mold his action.

Yet you must do *more than train* your pupil in right habits of action. Animals can be trained. You want, more than the action, the will behind it. Your pupil is to become capable of acting for himself, in a voluntary, self-initiated expression of what he knows and believes.

As a teacher you aim, then, *to develop a personality*. You want your pupil not simply to know, but to live Christianity. You want him not merely to do right deeds, but to do them of his own will. There is but one real test of a teacher's work. It is not "*What have you taught your pupil to know?*" or "*What have you trained him to do?*" but "*What sort of a person have you helped him to become?*"

2. PERSONALITY GROWS NATURALLY. You cannot build it within a pupil by mechanically cementing ideas one upon the other, as though they were bricks. The youngest child

in your class already has a personality of his own—living, growing, maturing. And like every other living thing, it has its laws of life and growth and development. Just as the body develops in accordance with the laws of its nature, so the mind develops from the blank of babyhood to the self-reliant personality of complete manhood in accordance with definite laws which by nature belong to it. If you are going to help a child become the right sort of a person, you must understand and use these laws, just as truly as the gardener must understand and use the natural laws of plant development.

3. THE TEACHER NEEDS, ABOVE ALL ELSE, TO UNDERSTAND CHILDREN. But that is not easy. Children are not "little men" and "little women." They differ from adults, not simply in size and strength, but in the very quality of their powers.

In late years many trained observers have studied children, seeking to learn the fundamental characteristics of each stage in their development. The more important results of this systematic child-study are summed up for you in this book. You will need to supplement it, however, with your own study and experience. *Observe children for yourself*, especially in their spontaneous plays and games. Be mindful of the possibility that you may misinterpret their words and actions, and attribute to them thoughts and feelings which only an adult could have. One way to guard against this is to go to the "child you knew best of all." *Remember from your own childhood* how a child thinks and feels. Get back to your own point of view, your interests and activities, your reasonings and attitudes, when you were the age of those you now teach. But, after all, if you are really to know and help children, *you must share their life*. "If we want to educate children," said Martin Luther, "we must live with them ourselves." Nothing can take the place of this direct personal relationship.

4. The most evident characteristic of childhood is its PHYSICAL ACTIVITY. Every impression that goes in at a child's senses, it seems, comes out at his muscles. This is one of nature's provisions for mental as well as physical development. Activity is essential to the growth of personality. This becomes clear when we think of ITS RESULTS:

(1) *Physical growth.* The first six years of a child's life is the time of most rapid growth. That this may be normal, the child needs proper physical conditions—good food, pure air, light and sunshine and plenty of sound sleep. And for the best realization of all these conditions and the assurance of healthy growth, there is constant need of physical activity and exercise.

(2) *Physical development.* Growth means simply increase in size; development means a change in the character of the bodily tissues, making for maturity and strength. There is only one way to insure development—through exercise. A child craves physical activity because nature wants its body to develop. Such exercise, moreover, develops the nervous system as well as the muscles. Strength and skill, steadiness and self-control, are some of its results.

(3) *New sensations.* The child is a discoverer in a strange new world. He does not wait for things to force themselves upon him; he pushes out to seek knowledge. Each bit of activity widens his experience. It brings new sensations, new information, better understanding, and lays open new possibilities.

(4) *Use and meaning of things.* The child is not ready to appreciate the structure of things, to discriminate forms and textures, or to comprehend definitions. He is interested primarily in what he can do with things. His activity determines their meaning to him. Ask any child to tell you what some familiar nouns stand for, and his answer will bear

witness to this fact. "A knife is to cut," "Coffee is what papa drinks," "A circus is to see the elephant"—are typical children's definitions.

(5) *Habits*. A thing once done is easier to do again. What a child does becomes a very part of himself through the working of the law of habit. Grouping these last three results—new sensations, meanings and habits—we see that the child's *mental and moral development* is in a great degree dependent upon his physical activity.

5. THE CAUSES OF A CHILD'S PHYSICAL ACTIVITY are to be found in deep inner laws of his being. He is so made that he must be active.

(1) He is impelled to act by the *energy* that is being constantly generated within him. Much of his activity is the spontaneous expression of the bounding life that quickens every fiber of his being.

(2) He is impelled to act by the *sensations* he gets. He reaches for everything he sees, turns toward the sound he hears, plays with what he touches. His senses rouse his muscles. His impressions call forth *reactions*.

We can see why this should be so if we think for a moment of the structure of the nervous system. It is made up of three classes of cells—sensory, associative and motor. The sensory cells receive impressions; the motor cells impel the muscles to act. The associative cells connect the sensory with the motor, and so connect impressions and actions. These three classes of cells may be coupled up in a myriad intricate ways, yet they are always so related that the goal of a sensory current is an associative cell, and that of an associative current is ultimately motor. The natural result of every sensation, therefore, is an action. Every nerve current tends to go the whole way, and so to issue in activity. The nervous system has been well defined as a mechanism for translating sensations into movements. Its function

is to receive impressions from the outside world, and to respond to them with appropriate actions:

(3) The child is impelled to act by his *instincts*. His nervous system contains certain pre-established pathways which incoming currents are sure to follow, as they go on to discharge themselves in action. These pathways are natural and hereditary. They constitute great inborn tendencies to act and feel in certain ways. Fear, shyness, curiosity, imitation, play, acquisitiveness—these are only a few of the natural tendencies which every child possesses, which determine the character of his reactions to the things that present themselves to him. Not all of these tendencies, of course, are present at birth; but they manifest themselves in the course of the natural growth and development of the nervous system. Each stage of development has its own dominant instincts, naturally and inevitably determining its actions and attitudes. A young child is just as certain to carry things to its mouth as is the little chick to peck at any small object within range. And at a certain age a child will fear the dark, a boy will love to fight, and a youth will conceive a tender passion, just as naturally and with as little consciousness of the reason why.

(4) The child is impelled to act by his *ideas*. For him, as a rule, to think is to act. He says whatever comes into his mind; he goes at once to seek the toy of which he happens to think. He reacts as directly to the presence of an idea or memory in his mind, as to his sensations. It matters nothing where the idea has come from. We express it by saying that a child is naturally *impulsive*; or, if the idea has come to him from someone else, that he is very *suggestible*.

We can see why this should be so if we think again of what we just learned about the nervous system. Ideas and memories are always accompanied by nerve-action

within the associative cells which make up the gray matter of the brain. And a nerve current in the associative cells, we saw, tends naturally to run over into the motor cells, and so to result in action. Ideas, therefore, are dynamic; they become impulses.

6. These principles of action hold true for us who are grown as well as for little children. We, too, are impelled to action by every nerve current. Every sensation calls for a response; every idea is an impulse. WE DIFFER FROM LITTLE CHILDREN, HOWEVER, IN THE VOLUNTARY CONTROL which we have acquired, and which they do not yet possess. We are able to select from among our sensations those pertinent to our purposes, to prevent immediate reactions, and to check impulses by taking thought. Through experience we have gained self-control. The child, on the other hand, has had little experience, and consequently possesses few ideas and is able to grasp only in a very limited way the meaning of the situations he faces. We cannot expect him to have self-control. These great laws which in us are so complexly interwoven with the results of experience, appear in his life in their simplest and clearest form. His energy must find immediate physical expression. He reacts at once to his impressions, and is drawn here and there by the passing attraction of the moment. He thinks of but one thing at a time, and it comes right out in impulsive action. He is an eager bundle of instincts of which he is not yet master.

Yet, be it remembered, it is out of this very turmoil of activity, all lacking in unity as it is, and out of it alone, that growth and development, experience and intelligence, habit and will, can come. And so it is plain what our attitude toward it should be. We will seek to use and direct, rather than repress, the physical activity of childhood.

TO THE LEADER OF THE TRAINING-CLASS:

The first lesson is introductory. It gives the point of view of the course, and presents in a preliminary way certain fundamental principles of psychology. Do not assign it for study; but read it with your class in the first hour that you meet them, having each member take his turn at reading a paragraph. There are two advantages in this plan: (1) You will thus profitably use the time of that first meeting, which is so often practically wasted. (2) With the reading you can show your pupils how to study. Most of them do not know how; and none know just how you want to go to work upon this book.

You will make such explanations and add such concrete illustrations, of course, as you may deem wise. Do not try to deal fully with the principles here introduced, however; and do not assign this lesson for further study. These are principles that will come up constantly; and they are more fully dealt with in Lessons 7 and 8. Assign Lesson 2 for your next meeting.

The text of this book is an abridgment of Part I of the author's "The Pupil and the Teacher." The abridgment has made it necessary to omit most of the concrete illustrative material to be found in the larger work. Such material you must supply; and you should urge your pupils to look for it. Do not rest content with the mere recitation of principles; insist that their understanding of them be shown by their ability to find concrete cases that illustrate these principles.

The larger work contains a list of review questions for each lesson, and you are referred to it for such questions should you wish to use them. This book contains instead suggestions for observation, meant to guide your pupils in their concrete study of boys and girls and to help them search for examples. They should be trained to describe these examples fully and to discuss carefully the principles involved in each. This should be done frequently in writing.

There is a brief bibliography for each lesson, of such books only as should generally be found in public libraries. The class itself should be provided with a small reference library. Books marked with an * are recommended for this as a minimum list. A few books of fiction are included in some of the lists. Pupils who find the work of concrete observation difficult may be interested in these; and all will find them helpful in illustration of the principles studied.

A list of topics is also given, which may serve as starting-points for investigation, written report or discussion. These are suggestive only, and may be dealt with in whatever way seems best suited to the abilities and needs of the class. Many classes will doubtless omit them entirely; some may wish to expand them.

You should, of course, plan your own method of conducting your class. There is no one way. Each class must be handled for itself. The following suggestions, however, may be helpful:

(1) Insist that your pupils study and master each week's assignment—not by memory, but by understanding.

(2) Take time at the close of each period to make assignment of the work for the coming week. Tell your pupils what to do; show them how to go to work upon it, and make each responsible for some specific bit of work beyond the text—to find an example of the working of some principle, to do this or that piece of observation, to investigate and report upon some topic.

(3) When the class meets again cover the material in a vital and interesting discussion fashion, that will at once test your pupils' mastery of the assignment and give each an opportunity to contribute the results of his specific task. Be sure to have something of your own to contribute. Do not let the hour degenerate into (a) a memory drill, (b) a lecture, or (c) a mere hearing of reports, oral or written.

(4) Ask your pupils to hand in written reports upon their specific tasks, whether of observation or investigation. They will thus study harder and observe more closely; they will discern what they really know as distinguished from what they have vaguely in mind; and you will check up their work and save precious time when the class meets. It goes without saying that you should read and mark these papers carefully, and should let each pupil know how well or badly he is doing.

(5) In your own preparation and planning keep well ahead of your class. You should read this book through before beginning work with them, and plan in a general way how you will handle it. Do not be afraid to omit some of its material, should that seem best. It supplies more than most classes will use fully, with the purpose of giving the teacher a chance to select and adapt.

BIBLIOGRAPHY

The following books will be found helpful in connection with the course as a whole:

On psychology:

Betts, G. H.—“The Mind and Its Education.”

Colvin, S. S., and Bagley, W. C.—“Human Behavior.”

* James, William—“Talks to Teachers on Psychology.”

On child-study:

Drummond, W. B.—“An Introduction to Child Study.”

King, Irving—“The Psychology of Child Development.”

* Kirkpatrick, E. A.—“Fundamentals of Child Study.” “The Individual in the Making.”

Tanner, Amy—“The Child.”

On moral and religious education:

Coe, G. A.—“Education in Religion and Morals.”

Forbush, W. B.—“The Coming Generation.”

McKeever, W. A.—“Training the Boy.” “Training the Girl.”

* Nelson’s “Encyclopædia of Sunday Schools and Religious Education.”

Help in connection with this first lesson may be gotten from the appropriate chapters in any of the above books, especially from those on psychology. Among other articles in *Nelson’s Encyclopædia* the student may be referred at this time to “Psychology, Child,” and “Teacher, Sunday School.”

LESSON II

EARLY CHILDHOOD

1. Everyone recognizes that there are certain PERIODS OF DEVELOPMENT through which we pass in the growth from babyhood to maturity, and that each period has its distinctive characteristics. But there is room for difference of opinion concerning the number of periods which ought to be distinguished, and the ages at which boundary lines may be drawn.

As a matter of fact, there are no hard and fast periods, and no exact boundary lines. Growth is gradual and continuous. Individual children, moreover, differ greatly. Some enter a given stage earlier, and pass through it more quickly, than others.

The most definite transition is that from childhood to adolescence. It comes usually from twelve to fourteen, and is marked by deep-seated physical and mental changes.

The Sunday school has recognized a subdivision of the years before this transition into three periods, and three periods in the years after. The six periods, and the corresponding departments of the Sunday school, are:

(1) Early Childhood, under six: Cradle Roll, birth to 4; Beginners, 4, 5.

(2) Middle Childhood, three years, ages 6, 7, 8: Primary.

(3) Later Childhood, four years, ages 9, 10, 11, 12: Junior.

(4) Early Adolescence, four years, ages 13, 14, 15, 16: Intermediate.

(5) Later adolescence, from 17 to maturity: Senior.

(6) Manhood and Womanhood: Adult.

This division we shall follow in this book because we are concerned with the Sunday school as at present organized. It should be said, however, that a more natural division would put the transition years, twelve to fourteen, into a separate period. Public school authorities are fast adopting a scheme of organization which assigns six instead of eight grades to the elementary school, and groups the former seventh and eighth grades with the former first year of the high school into a junior high school. The Sunday school could with advantage make a like change. The scheme of periods and departments would then run as follows:

- (1) Early Childhood, under six: Cradle Roll, Beginners.
- (2) Middle Childhood, three years, ages six to eight: Primary.
- (3) Later Childhood, three years, ages nine to eleven: Junior.
- (4) Early Adolescence, three years, ages twelve to fourteen: Intermediate.
- (5) Middle Adolescence, three years, ages fifteen to seventeen: Senior.
- (6) Later Adolescence, seven years, ages eighteen to twenty-four: Young People's.
- (7) Manhood and Womanhood: Adult.

2. We begin the study of these periods with early childhood—the first six years of life.

THE CHILD LIVES IN A WORLD OF PLAY. Play is a *preparation for life*. Groos has shown that young animals instinctively anticipate in their play the activities which will be of use in their maturity. So, too, the play of children develops instincts and powers which will later be needed. Girls play with dolls and tea-sets; boys like to make things, build houses and dams, keep store or play at soldier. Colonel Parker used to say that "play is God's method of teaching children how to work."

More than this, play is essential to the best *general development of body, mind and character*. Coe sums it up well:

“Quickness and accuracy of perception; co-ordination of the muscles, which puts the body at the prompt service of the mind; rapidity of thought; accuracy of judgment; promptness of decision; self-control; respect for others; the habit of co-operation; self-sacrifice for the good of a group—all these products of true education are called out in plays and games.”

3. THE PLAY OF EARLY CHILDHOOD has its distinctive characteristics:

(1) It is play, *not amusement*. The child is never content simply to watch the activities of others, and to be amused by things done for him. He wants to enter into the action himself.

(2) The little child cares nothing for *games*—that is, for play subject to rules. His plays are almost wholly free and unregulated, and any attempt to dictate when or where or how he shall play is apt to meet with failure.

(3) Children of this age play *alone*. If they do play with one another their enjoyment is self-centered. There is neither rivalry nor team-play.

(4) The child's play is at first wholly a matter of the *senses* and *muscles*. He uses neither in any accurate or definite way, but finds keen enjoyment in the free repetition of some activity or sensation. A natural *rhythmical tendency* is soon manifest. Jingles and songs and rhythmic movements are a source of keen delight, while many a story or bit of poetry that is not at all understood will yet be enjoyed for the cadence of the voice that reads or tells it.

(5) Plays exercising the *memory* and *imagination* begin about the third year. From that time on to the end of the

period the child's play becomes largely *imaginative* and *dramatic*.

(6) Throughout the period the child's play is *imitative*.

4. EAGER AND IMPRESSIONABLE SENSES are characteristic of early childhood. The mind of a child is intensely concrete. He lives in a world of perceptions, rather than of thought. Round-eyed, quick to hear and eager to touch, he is busy *absorbing* the world about him.

And he is not content simply to await sensations; he actively seeks new experiences. CURIOSITY is one of the earliest, as it is one of the most permanent, of the human instincts. It manifests itself first as *sensory curiosity*—the tendency to prolong sensations, to experience them again, and to seek new ones. Later, *rational curiosity* appears—the desire to learn the relations which things have to one another, and the tendency to draw and test conclusions respecting matters not directly experienced. The curiosity of early childhood is predominantly sensory, though rational curiosity begins to reveal itself in the latter half of the period, as anyone well knows who has had to answer a child's "How?" "Why?" "What for?" and "Where from?"

The child's senses will drink in anything that is presented to them. He is unable to discriminate between good and bad, true and false, wise and foolish. There is only one safe rule: *Do absolutely nothing before a child that you would not have him copy. Let nothing touch his senses that you would not have enter permanently into his life.* There may be exceptions: undoubtedly some things which a child sees and hears make no permanent impressions upon him—but *you cannot tell when the exceptions come.*

You cannot tell by questioning a little child what things have made a lasting impression upon him—for many reasons besides the likelihood that he will not catch the drift of your questions. We all know that many things which

we see and hear modify our thoughts and actions in ways of which we remain unconscious; and this is far more true of the child. Moreover, the *memory* of a child is different from our own. It is exceedingly impressionable and retentive, yet with little power to recall.

5. A LITTLE CHILD IS INTENSELY IMAGINATIVE. He thinks in concrete pictures. He has not yet learned the distinction between the material and the spiritual, or even how to bound off fact from fancy.

(1) *He tends to personify everything.* As the first and most definite objects of his knowledge are persons, and the terms he understands best are those which stand for actions, he interprets everything in personal terms. So tales of miracles and impossible wonders, of fairies, elves and angels, are as probable as matters of sober fact; and he delights in them because they appeal to his love of action and to his sense of wonder.

(2) *He lives in a world of make-believe.* His play, we have seen, is *dramatic*. Father's walking-stick becomes a horse, himself a soldier captain, and sticks of wood the enemy. He turns himself into a railroad engine, and goes even about his errands puffing and flailing his arms like driving-rods, backing and switching, and coming to a stop with the hiss of escaping steam. For hours or even for days he becomes another person or an animal. Lonely children often play with imaginary companions; and cases are to be found where such creatures of fancy abide and play a very real part in the child's life for months or even years. "Let's *play* we're sisters," said two little sisters who had been quarreling, and the imagined relationship brought the peace which the real one had failed to maintain.

(3) *He makes no clear distinction between imagination and reality.* Personifying natural events as he does, he may fail to distinguish between the real happening and his in-

interpretation of it. Beneath his make-believe there often runs an under-consciousness of its unreal character; but like as not he forgets, and grows really afraid of the make-believe lion, or cries over some imagined trouble. It is this confusion of fact and interpretation, of reality and play, that is responsible for many so-called "lies" of children. They call, not for punishment, but for comprehending sympathy and patient training.

(4) *He is intensely eager for stories.* They must be full of action and of pictures, simple and without intricacy of plot. They must lie close enough to the child's own experience to rouse definite mental pictures, yet have enough of mystery and novelty to stir his feelings. They must have a climax, and must lead straight to it and then stop. They must contain some rhythm or repetition in which he can delight. Above all, they must be told by one who himself retains the spirit of childhood, and who sees and feels the things he tells. Such stories the child will call for again and again, and often he wants them repeated in the very words that were used before.

6. A LITTLE CHILD IS CREDULOUS AND SUGGESTIBLE. He believes anything you tell him, simply because of his lack of experience. He has no fund of established ideas as the rest of us do, to serve as a basis for distinguishing truth from falsehood. The suggestion remains uncontradicted, and issues in action from the very motive power that all ideas possess.

7. THE LITTLE CHILD IS EXCEEDINGLY IMITATIVE. Imitation may be looked upon as a form of suggestion. We are more likely to be influenced by what others do than by what they say.

Reflex or unconscious imitation is present almost from the beginning. *Dramatic imitation* appears about the third year. *Voluntary imitation* begins a little before—when the child

purposely seeks to act like another does. His repetition of words, as we teach him to talk and he tries the difficult pronunciations again and again to secure our approval, is an example. He imitates single actions rather than persons; he wants to *do* something like uncle, rather than to *be* like him.

8. A CHILD OF THIS AGE IS NATURALLY SELF-CENTERED. He knows no motives other than those of his own pleasure and pain. His little acts of generosity are done only for the approval or pleasure they bring. If he plays with other children, or if he likes to be with others, they are ministers to his own enjoyment. He is the center of his world, and everything and everybody in it exists for him. The word "my" is the great one in his vocabulary. Yet this is not selfishness; it is simply nature.

It is tempered by the fact that he is *very affectionate*, and is *keenly sensitive to the personal attitudes of others*. He finds the greatest of pleasure in a smile and caress, and is heart-broken at a frown. There is truth in the old adage that one may trust a man whom children and animals like. The child, at least, instinctively fathoms the dispositions. Nature has put him close to the heart of men.

FOR OBSERVATION

Under this heading there will be suggested in each lesson aspects of childhood and youth which you should observe and describe, thus securing concrete examples of the working of the principles which you are studying. In case you cannot *observe* them in any children with whom you may get into contact, try to *remember* from your own childhood. A third way to secure such examples is to go to stories and biographies. Whatever the source, you should try to describe your example carefully and to make clear the principles involved, doing this as often as you can in writing.

1. Forms of play anticipatory of later life.
2. Development through play.
3. Powers of mind and body used in play.

5. A little child's impressionability.
6. Curiosity.
7. A child's imaginativeness.
8. Imaginary companions.
9. Failure to distinguish fact from fancy.
10. A child's suggestibility.
11. A child's imitativeness.
12. Children's spontaneous prayers.
13. The religious ideas of children.

BIBLIOGRAPHY

The list of books already given as helpful for the entire course will not be repeated. They contain material for each lesson, which can easily be found by reference to the table of contents and the index of each.

* Danielson, Frances—"Lessons for Teachers of Beginners."

* Harrison, Elizabeth—"A Study of Child Nature."

Johnson, G. E.—"Education by Plays and Games."

St. John, E. P.—"Child Nature and Child Nurture."

Sully, J.—"Children's Ways" (abridgment of his "Studies of Childhood").

Du Bois, Patterson—"Beckoning of Little Hands."

Chenery—"As the Twig is Bent."

The following articles in *Nelson's Encyclopædia* are of especial interest in connection with this lesson: "Beginners' Department," "Children, Falsehoods of"; "Imagination, Child's Power of"; "Imitation, Place of, in Religious Education"; "Kindergarten, Sunday School"; "Nature Study in Sunday School"; "Play as a Factor in Religious Education"; "Wonder, Age of, in Childhood."

Mrs. Frances Hodgson Burnett's "The One I Knew Best of All," is a delightful autobiographical portrait of childhood, which may be read in connection with this and following chapters; as may George Madden Martin's "Emmy Lou" stories.

TOPICS FOR INVESTIGATION

1. The meaning of infancy.
2. Theories of play.
3. Unconscious impressions.
4. The dramatic tendency in children.
5. Children's lies.
6. The place of imitation in the development of personality.
7. The child's symbols and ours.
8. A child's religion.

LESSON III

MIDDLE CHILDHOOD

There is no evident transition from early to middle childhood. Most of the characteristics of the former period belong to this. Yet the child of six or more differs from the one who has not reached that birthday. He has had a wider experience, of course, which gives a richer meaning to every perception and a more definite control for every impulse. But the great difference lies in the fact that *he has entered school*. That gives him a wholly new viewpoint. His world has changed. He enters into a wider circle of companionship and a more definite round of responsibilities than home or kindergarten had made possible.

1. PHYSICAL ACTIVITY AND PLAY characterize this period of childhood as well as the first. But there are manifest differences:

(1) *Activity is more purposive and controlled*. Whereas the younger child found delight in the mere activity itself, the child of this period begins to find pleasure in what he can accomplish. Yet he has not developed enough control to be able to hold very long to a tedious task, or to see through complications and conquer many difficulties.

(2) *Play takes the form of games*, at first with very simple rules, and then more complex.

(3) *The child no longer plays alone*, but with companions, and rivalry and competition begin.

(4) *Imaginative play*, with its little dramas of make-believe, reaches its culmination in the first half of this period.

2. THE CHILD'S SENSES ARE AS EAGER AS EVER, and to them we must appeal in our teaching. But now he is better able

both to use his senses and to understand the messages they bring.

It has been well said that we are able to see as much in anything as we can put into it. It is not the mere seeing or hearing, but the *meaning* which sights and sounds convey, that is important. And their meaning depends upon what is within one—upon his point of view and his ability to understand.

We always interpret the new in terms of the old. We grasp the unknown only by relating it to the known; to *name* it even we must class it with some past experience. A little girl of three called to her mother in wonder to come and see how the flowers had *melted* in the heat of the sun. A bright boy of the same age called a ring-shaped anthill a *doughnut*, and put a young uncle to confusion by asking whether his budding mustache was an *eye-brow*. These and like sayings of children are simple illustrations of one of the most fundamental of all laws of the mind—that new ideas grow always out of the old, and that what we already know biases our interest in novel situations and our comprehension of their meaning.

The term APPERCEPTION is applied to this process of getting meanings. It is the process of interpreting, comprehending, digesting and assimilating whatever presents itself to the mind. THE LAW OF APPERCEPTION is that *the meaning of each new experience is determined by the relations it bears to one's ideas, instincts and habits*. In early childhood, we have seen, things are apperceived from the standpoint of use and action. The child's *instincts* in the main determine his attitudes toward what is presented to him, and hence its meaning. But as experience grows, and *ideas* and *habits* multiply, they come to serve more and more as the basis for his apperceptions.

To understand, therefore, what your pupil's experience

has been, what ideas and habits he has acquired, and so what point of view he will bring to your teaching, is your primary duty. He will interpret everything you say and do from the plane of his own experience. If you can talk with him upon that same plane, and express your ideas in terms that belong to it, you can be reasonably sure that he will get just the meaning you want him to get. If you cannot, he will get some meaning or other, but not what you intend.

It is especially difficult to share the point of view of children from six to eight, and to make sure that we understand their apperceptions. Middle childhood is a transition time—from home to school, from play to work, from instinct to will, from imagination to reason. Each child is working out his own ideas from the host of new experiences that are coming to him, and he is bound to get some that are strange enough from our viewpoint. There is one definite and practical way, however, to get into touch with the child's apperceptions, which you should by no means neglect. Visit his grade in the public schools; find out what he is learning there, and bring your teaching into as close correlation with it as you can.

3. THE IMAGINATION OF MIDDLE CHILDHOOD is no less active, but more coherent and better controlled than that of early childhood.

(1) The child is as eager as ever for *stories*. They must have more of detail and of connected action than those which appealed to him when younger. They must be dramatic, with plenty of life and movement, yet with a unity and coherence that bring them nearer to the plane of reality.

(2) The child now makes a *distinction between fact and fancy*. His imagination is becoming critical. All stories were alike to the credulity of early childhood. But now he is getting perspective. He recognizes a difference between stories that are "just stories" and those that are "really

true" or "could happen." Some that he once implicitly believed are now called into question. He wants to know whether fairy tales are true, or whether Santa Claus is real.

4. The fact is that REASON IS AWAKENING. The child is beginning to grasp the relations of things, and to fit them together into a connected whole. With the influx of new ideas at school and the freedom of a wider companionship, he soon outgrows the myths of his earlier years and reaches out toward a more rational comprehension of the world about him. It is a time of eager mental activity and of endless questions. *The child is putting his world together.*

We are apt to make either of two mistakes in dealing with the child at this time. One is *to demand too much of him*, assuming a reasoning power which he has not yet attained. He reasons only in terms of sequence. He associates cause and effect, not because he sees the real ground of their relationship, but simply because they happen together in time and space. He cannot analyze such a relationship into its elements and discriminate the essential from the non-essential. He cannot reason abstractly, and is not at all certain to draw a logical conclusion from given premises.

The other mistake is *to fail to meet the demands which the child's reason makes upon us*. The most important of these demands are for (1) consistency, (2) openness and sincerity.

(1) *Consistency* is demanded because the child is forming his own ideas of right and wrong. He forms them in the same way that he does his ideas of physical things—by reasoning from the sequence of events. Actions are bad, to his mind, which are followed by disagreeable results; those are good which bring pleasure. Moral laws are to him simple statements of cause and effect. He judges actions

solely by their consequences. It is plain what is required of us. We must be firm and consistent in our dealings with him. We must abide by the simple laws we wish him to learn. There must be no exceptions, justified by some higher bit of reasoning that he cannot comprehend. We must see to it that always bad results follow bad actions, and good goes with good. In short, we must confront him with a moral order as inflexible as is the physical order, that he may be able to formulate definite moral laws, and that obedience to law and respect for the right may grow naturally within him.

(2) *Openness and sincerity* are demanded in our answers to his questions. The mother who will not answer truthfully a child's doubt concerning Santa Claus because "it is so nice for the little ones to believe in him," sells her boy's birthright for a paltry bit of play. The teacher is faithless to his trust who teaches a child to accept as literal truth a story or figure that he does not himself accept in that way, because "children are not old enough to be bothered with such things."

We need to remember that the child now has *both* imagination and reason, and that he will continue throughout life to need both. We must recognize the distinction that he draws between "just stories" and "things that really happened." We must minister both to the story-appetite and to the hunger for facts. And—most important of all—we must show him that there is a vast middle ground between mere fancy on the one hand and the plain recital of fact on the other: the middle ground of *truth presented under the forms of the imagination*. Give both the truth and the story of Santa; then, the myths of the Greeks and Norsemen as well as primary lessons in science, the fact with the figure in the Bible story. Do not be afraid to answer when a child asks whether a story ever happened: "No, it

never happened; but don't you think it tells us something true?"—and show him just what you mean.

The child is not ready, of course, to receive the whole truth on every subject—in fact, not on any. But that is not necessary. To hold something back is not to evade or to deceive. We need give only so much as his spontaneous interests demand, and that must be in a form that he can understand.

Children's questions about birth and sex constitute a special problem, and one peculiarly grave. The parent who evades them condemns his boy to find out from companions in ways that are full of impure suggestion. Frankly and plainly, without preaching and without mystery, these questions should be answered with the simple and literal truth—never going beyond the child's spontaneous interest, but satisfying it completely. They are not for the teacher to answer, however. It is the duty of the father and mother.

5. THE CHILD OF THIS AGE IS STILL SELF-CENTERED and must be dealt with individually. He likes to be with other children, but the competitive motive is strong and he has no idea of subordinating self to the good of the group.

THE INSTINCT OF IMITATION, however, leads the child out in a measure beyond himself. He now imitates the *doer* rather than the deed. Instead of copying single actions, he wants to be like the *person* behind the action. He begins to think of what he would like to be when grown-up, and his choice is always the reflection of what those nearest to him are—father, mother, friend or teacher. Your influence is never greater than now.

FOR OBSERVATION

1. Play in this period as compared with the former.
 2. Children's apperceptions of new experiences.
 3. Children's ignorance of common things.
 4. The story appetite of children in this period.
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5. Children's reasoning.
6. Drawing the boundary between fact and fancy.
7. Cases where too great a demand has been made upon the child's reasoning power.
8. Cases of inconsistency or lack of sincerity in dealing with children of this age.
9. Children's attitude toward myths—as Santa Claus, etc.
10. Children's ideas and questions about sex.
11. Children's dawning appreciation of the middle ground between fact and fancy.
12. Children's idealistic imitation of persons, or "being good" (which is the child's phrase).
13. The child's ideas of God's presence.

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TOPICS FOR INVESTIGATION

1. The changes that the life of the public school works within the child.
 2. Educational uses of dramatic play.
 3. The contents of children's minds on entering school.
 4. The principle of apperception and the point of contact.
 5. Sex education.
 6. The pedagogical value of myths and fairy tales.
- A. B. P. S.

LESSON IV

LATER CHILDHOOD

Life is unique in the years from nine to thirteen. Later childhood has as distinctive characteristics as adolescence. Yet it is hard to say where the period begins. The average child enters it *when he begins to read easily and naturally*; and it will be best for our purpose to let this mark the transition.

1. THIS IS A PERIOD OF SLOW GROWTH, OF HEALTH AND HARDIHOOD. The first marked difference between the sexes appears, girls being quicker to develop than boys. The tenth year in girls and the eleventh in boys are years of very slow growth. In both sexes this retardation is followed by an acceleration which heralds the coming of adolescence. Since this acceleration begins a year or more earlier in girls, they are apt to be taller and heavier than boys at the close of this period and the beginning of the next. In both sexes it is a time of good health and boundless energy.

2. INDEPENDENCE AND SELF-ASSERTION are, to fond mothers especially, the most obvious characteristics of the period. And now certainly, if at no other time, *the boy's interests reflect the activities of a more primitive generation*. Fighting, hunting, fishing, exploring, collecting, go to make up his life. He is more likely to play truant or to run away than at any other period. He is full of daring and adventure, of dash and go.

3. But there is another side. Later childhood marks a distinct advance in moral development. The SOCIAL INSTINCTS begin to ripen in this period, and obedience to law becomes a matter of social well-being resting upon the child's

own initiative, rather than of mere habit or imitation or authority.

(1) *The sexes now draw apart.* Boys and girls no longer share the same interests or enjoy the same games. In the latter half of this period, and in the first few years of adolescence, girls are more mature than boys of the same age. They develop more quickly, not only in body but in mind.

(2) *Social motives predominate in the games* of the period, which are almost wholly *competitive*. Some are games in which individual competes with individual, each striving for his own success and glory. But more and more the boy becomes interested in games that call for *team-play* rather than for individual prowess.

(3) Team games call for *organization*; yet even aside from them, the "*gang instinct*," as it has been called, is at work in the later years of the period. Boys and girls of this age naturally and spontaneously organize themselves into informal groups and into more or less formal clubs.

Dr. Sheldon's study of such spontaneously organized clubs shows that of over a thousand boys who answered his inquiries, 851 belonged to organizations of this sort. 862 societies were reported, and 623 fully described. Of these, $1\frac{1}{2}$ per cent were philanthropic, $3\frac{1}{2}$ per cent secret, $4\frac{1}{4}$ per cent social, $4\frac{1}{2}$ per cent literary, $8\frac{1}{2}$ per cent industrial, 17 per cent predatory (for exploring, building, hunting, fighting, preying), and 61 per cent athletic. The ages at which these clubs were formed are as follows: At eight, 28; at nine, 44; at ten, 118; at eleven, 155; at twelve, 164; at thirteen, 188; at fourteen, 90; at fifteen, 80; at sixteen, 34; at seventeen, 11. We note that the ages at which the most societies were formed are eleven, twelve and thirteen. The interests, moreover, change with age. Predatory societies are at their height at eleven, and then gradually disappear. Athletic societies multiply rapidly until thirteen, then diminish in number.

Girls and boys naturally organize in separation from one another. Girls formed five times as many social societies as boys, twice as many philanthropic, and three times as many secret, industrial and literary. Boys formed four times as many predatory and seven times as many athletic societies as the girls. The girls were more nearly governed by adult motives than boys.

(4) With this awakening of the social instincts, and their expression in spontaneous organizations, there comes into the child's life *a new moral force*—that of *the opinion of his peers*. He has entered into a social order of his own, and its laws become his standards of right and wrong. He no longer imitates parents and teachers, but his own companions, or the one whom the gang holds a hero. He cares little for the opinion of older people, but a great deal for what the "bunch" thinks.

(5) *A strong sense of honor* is characteristic. A boy's fundamental virtue is loyalty. He will stick by the rest of the fellows through thick and thin. And from this loyalty springs a fine sense of what is honorable and true and just. His boyish conceptions of these things are often enough distorted; but they are virtues none the less, and virtues really his own.

All this applies particularly, of course, to boys. You cannot, even in speaking of them, mix the sexes at this age. Yet it is as true of girls, with the difference of perspective that is cast by the different social life into which they now begin to enter. Every mother knows well that a daughter now begins to have "ideas of her own," which it is idle to seek to repress or to expel by force. The wise mother is she who respects the daughter's personality, invites her confidence and seeks to share her point of view, and so by companionship rather than by domination leads her into clear-sighted, self-reliant womanhood.

4. This is the period of LIFE'S FIRST IDEALISM. Boys and girls now begin to form ideals for themselves.

These first ideals are concrete. They are found always in some person. Later childhood has well been called THE AGE OF HERO-WORSHIP. Middle childhood imitates persons, but not as ideals; adolescence conceives ideals, but not in personal terms. Now, ideal and person are inseparable. You cannot help a boy or girl of this age by talking of ideals in general and in the abstract. You must set before them a hero.

But that is not easy. Heroes are not made to order, or worshiped according to precept. Boys especially seem apt enough to idealize wrong characters and perversely fail to be attracted by the heroes we would press upon them. Life is reaching beyond home and school. Its heroes come from the new worlds just opening to the vision of boyhood and girlhood. They must be in some degree removed from the ordinary round of humdrum and familiar things. They must have something of that mystery which always surrounds an object of worship. Boys are more apt to get their heroes from the world about them, girls from their reading, from history or fiction. Boys always idealize men, while girls may choose either men or women.

It is *achievement* that makes a hero. Men who can do things well, men who can get results, men who *can* in anything, are the boy's heroes just as they are ours. Because his instincts and interests are primitive, he is most ready to idealize physical strength or skill or daring. But it is only because he is not yet able to realize achievements of a different sort. As fast as he becomes able to comprehend the work of Lincoln, of Darwin, of Luther, he is ready to pay tribute to strength of intellect and heart and will.

This principle tells us, too, how to present Jesus to our pupils. It must be as a hero, in the sheer strength of His

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manhood and His achievements. Talk of what He *did*, not of what He was. In this age, children will not love Him for His goodness, but they will learn to love goodness because they honor Him and His deeds. Do not talk much, however, about His being a hero; and certainly do not ask your pupils to call Him one. There are some things in life that cannot stand much talking about—heroism and loyalty are among them. Simply present His life and its deeds so vividly and concretely that the strength and power of His personality cannot help but shine through.

5. At no time of life is there a greater HUNGER FOR BOOKS AND READING than now. Most of us can remember how eagerly we awaited the weekly arrival of *The Youth's Companion*, or how we pored over Oliver Optic. What woman can forget her girlhood's delight in Louisa Alcott's books?

The teacher could ask for no better opportunity than is afforded by this insatiable demand of later childhood for something to read. We make a mistake if we treat the child's reading either as a mere amusement or as a sugar-coat for a moral. To the end of life the love of good literature remains one of its mightiest spiritual forces. The child must learn to love the best. It is your privilege to put your pupil in touch with the literary heritage of the race. Pick things that he can comprehend, but do not be afraid of the best. "Periods which no master has described, whose spirit no poet breathes," says Herbart, "are of little value to education." Books of real insight into life and of genuine literary value, books of truth caught by the imagination and felt within, will grip the minds and hearts of children as they do our own.

6. HABITS are more easily formed in this period than at any other time of life, and are more lasting. A multitude of brain cells are just maturing. Impressions are easy, and

connections between cells quickly established. Every boy knows that if he is ever to become a great baseball player he must begin now. Later he will not be plastic enough to get the finer knack of the man who "handles himself as if he were born to it."

It follows that MEMORY is best in these years, for memory, as we shall see, is closely related to habit. It is the time for drill work in school. Repetition will now fix anything in the mind, whether it be understood or not, and many a glib answer will deceive us into thinking that the pupil has really grasped our teaching. This is the time to learn such Bible passages, hymns and the like, as the pupil should keep laid up, word for word, in the mind—a precious spiritual resource till the end of life.

7. AN AWAKENING OF INTEREST IN RELIGION is apt to be manifest at the end of this period or the beginning of early adolescence. The child is approaching life's decision time. We must keep this in mind throughout these years.

FOR OBSERVATION

1. Growth in this period and that following.
2. Primitive interests and activities of these years.
3. The drawing apart of the sexes.
4. The development of team-play.
5. "Gangs," clubs and "crowds."
6. The beginning of public opinion.
7. School-boy honor.
8. Hero-worship.
9. Hunger for books and reading.
10. Later childhood's plasticity to habit.
11. Its ready memory.
12. Later childhood's awakening of interest in religion.

You should note that for this period and those following your own memories are available to a degree that they were not for early and middle childhood. If you can add to your objective observation of some bit of boyish behavior your own memory of what you thought and how you felt when you behaved that same way, you will understand both the inside and the outside of that aspect of life.

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3. What to do with the gang.

4. Organizations for boys and girls.

5. Reading for boys and girls.

6. The place of memory work in religious education.

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LESSON V

EARLY ADOLESCENCE

The passage from childhood to adolescence is life's greatest and most definite natural transition. Rooted in the development of new physical powers, it transforms the mental and spiritual life as well. It has been well called a new birth. It is the awakening of manhood and womanhood.

1. THE TERM ADOLESCENCE is applied to the whole period from this first awakening of new powers to their final ripening into young manhood and womanhood. Its boundaries cannot be exactly fixed. The age of puberty varies with different individuals, and is earlier for girls than for boys. It comes generally at thirteenth or fourteen for boys, and twelve or thirteen for girls. The end of adolescence and the beginning of manhood and womanhood depends a great deal upon circumstances. The boy who must leave school early to go to work, the girl who must assume the responsibilities of a household, mature quickly. The complexity of modern life, on the other hand, and the elaborate education it demands, have lengthened adolescence. The end of the period comes more often at twenty-four or twenty-five than at twenty-one, which is the age recognized by law.

The period may be divided at the seventeenth birthday. *Early adolescence* thus covers four years, ages thirteen to sixteen; and *later adolescence*, the years from seventeen to maturity.

2. PHYSICALLY, early adolescence is a time of *very rapid growth*, both in height and weight. During the three years from the twelfth birthday to the fifteenth, boys increase in weight 40 per cent and in height 14 per cent, while girls in-

crease in weight 36 per cent and in height 10 per cent. Girls are taller than boys from the twelfth to the fifteenth years, and heavier from the thirteenth to the fifteenth. After fifteen boys exceed both in height and weight. The most profound changes of these years, of course, are those connected with the development of the powers of sex.

3. EARLY ADOLESCENCE IS A TIME OF EXPANSION. Life widens in a hundred unexpected ways, and may take any one of them as its final direction. It is full of conflicting impulses, of contradictions and surprises. Through all, however, three fundamental characteristics stand out definitely: the expansion of selfhood, a new recognition of social values, and an emotional instability associated with the development of the sexual instincts.

4. THE EXPANSION OF SELFHOOD. It is now that the boy really begins to attain selfhood. He is filled with a new sense of power and with a desire to use it as a man should.

The period begins with the independence and self-assertion characteristic of the gang instinct—primitive in its interests and blind to the greater world beyond. It ends with an independence and self-assertion of a quite different sort—the independence of vision, the self-assertion of one who has caught a glimpse of the great interests of humanity, and who feels his right to give and get, on his own account, as a sharer of the big world's life.

This expansion of selfhood reveals itself in the *desire to go to work* which every boy feels at this age. It is hard now to keep boys at school. They feel that they ought to be getting at a trade or beginning their business career, and that it is time they were making money.

Early adolescence is genuinely and passionately *idealistic*. The boy is no longer a mere imitator; he is more than a hero-worshiper. He begins to discern inward qualities, and to feel the intrinsic worth of truth, faith, self-sacrifice. And

it is not simply that he admires these virtues in others; he feels them to be a forthputting of his own deeper self. They are directions in which his life would expand, forms in which his self would find expression.

5. THE SOCIAL INSTINCTS now mature rapidly, and there is a definite recognition of social values. The social forms of later childhood persist in the first year or two of this period, but are gradually outgrown. The gang instinct is strongest at thirteen or fourteen and then declines. It is not that the youth becomes less social; rather that he is becoming conscious of a larger world. The opinion of his fellows remains a powerful moral force, as it does to the end of life; yet now he begins to recognize the wider bearings of his actions, and to look for judgment beyond his immediate companions.

At middle adolescence life becomes genuinely *altruistic*. The youth is glad, in pursuit of his ideals and for sake of others, to endure hardships and to make sacrifices. He wants to be more than square; he feels the worth of unselfishness. It follows that here, too, selfishness begins. The child who is a mere bundle of instincts, the boy who has not yet felt an altruistic impulse, may be self-centered, but not selfish. But the youth who feels the call to a bit of sacrifice, and rejects it, lets an unworthy thing enter his life. Genuine selfishness exists only when the higher impulse is present, but is denied.

6. THE DEVELOPMENT OF THE SEXUAL INSTINCTS underlies every other change at adolescence. It strengthens youth's aspirations and colors its social attitudes.

New impulses, new sensations and emotions, new temptations, new problems, new meanings, a new conscience and a new heart—from without and within, the whole world and himself seem alike strange and wonderful to the adolescent who first feels the race-old forces by which life be-

gets life. It is a time of unstable equilibrium, of strong yet shifting emotions, of purposes not understood.

In the first years of the period the sex-repulsion continues which was characteristic of later childhood; but the sexes begin to be attracted in its latter half. Boys begin to pay attention to their dress, and girls are no longer tomboys. Few pass the age of sixteen without some little love affair.

From sixteen to eighteen the feelings deepen and acquire more stability. It is the time at which emotional religious conversions are most apt to occur.

7. INTELLECTUALLY adolescence is marked by the development of the higher powers. The youth is able to *reason*, not simply in terms of time sequence, but of cause and effect, and logical ground and consequence. And he becomes a pretty rigorous logician. He wants to *understand*. He seeks life's rational basis.

It follows that the adolescent is *critical*. He rejects mere authority. The springs of moral judgment are now within him; he will accept no bald imperatives. He is no longer credulous; he demands proofs. He is not content with scattered bits of knowledge; he wants to see things in their relations.

It is easy to see, therefore, why doubt should often be thought to be characteristic of early adolescence. The sort of doubt that denies, however, is not natural at this period. It comes afterward, in later adolescence. Now there is simply the demand for reasons. If it turns to a more negative attitude, it is generally because we have not met that demand the right way. Clear, logical statement of beliefs and reasons will be accepted. But we can force the youth to doubt if we press authority where he seeks reason, or if, in matter or method, our teaching is below his level.

8. EARLY ADOLESCENCE IS A TIME OF MORE OR LESS TURMOIL AND CONFUSION. There is not disorganization, so much

as lack of organization. The youth does not understand himself; he cannot at once co-ordinate the many new impulses that are welling up within him.

Physically the boy or girl in the early 'teens is overgrown and awkward. The parts of the body do not grow at the same rate, and there is clumsiness and incoördination of movement. The boy's voice breaks. The girl feels big and restless and is afraid to talk. Both are very sensitive, and are too often made more so by the talk of parents and family, who speak of the awkward age, comment on their personal appearance, or tease them about their budding consciousness of the other sex.

The extremes and contradictions of adolescence have often been noted. The boy is now one thing, and now its opposite. He suddenly awakes to a new interest, and throws himself into it with the utmost ardor—for a few weeks; then it is forgotten. He is over-exact and conscientious in some respects, and careless in others. It is because of the very richness of his new life. He is not sure of himself. His instincts are as surprising to himself as to anyone else.

This confusion of life may issue in an abnormal self-consciousness and a morbid habit of introspection. It then becomes hard to deal with because the adolescent is naturally secretive, and resents any intrusion upon his personality. It may be questioned, however, whether most of the studies of adolescence have not tended to exaggerate the introspective character of the period.

9. RELIGIOUS AWAKENINGS are natural in early adolescence. In the general expansion of selfhood the religious impulse has its place. As life opens to a larger world, and becomes cognizant of new social and spiritual values, the soul reaches out toward God. This fact is central in our work as Sunday school teachers. We shall think of it more fully in a later lesson.

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FOR OBSERVATION

1. Adolescent growth.
2. Adolescent self-assertion.
3. Adolescent day-dreams.
4. The desire to go to work in the early 'teens.
5. Adolescent idealism and altruism.
6. Budding consciousness of the other sex.
7. The critical attitude of early adolescence.
8. Physical incoördination.
9. Mental lack of organization.
10. Secretiveness.
11. Introspection.
12. The religion of early adolescence.
13. The age of conversion.

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1. The girl in her 'teens.
2. The awkward age.
3. The suggestibility of early adolescence.
4. The new birth—physical, mental, moral, spiritual.
5. The vocational motive in early adolescence, and the problem of vocational guidance.
6. Why it is natural that many conversions should take place in early adolescence.
7. The aim of the Sunday school in the Intermediate Department.
8. The name "Intermediate"—can you suggest a better?

LESSON VI

LATER ADOLESCENCE

We have agreed to regard the seventeenth birthday as the beginning of later adolescence. This boundary is by no means exact. Yet in every life there is a more or less definite turning-point around sixteen to eighteen. It may be some moral or emotional crisis; or it is beginning work to support oneself, or leaving home to go to college. It may be nothing more than the attainment of full growth in height. To know, in any particular case, just *what* the turning-point has been, is important if we would really understand the succeeding years.

1. THE DEVELOPMENT OF INDIVIDUALITY is the fundamental characteristic of this period. It has been well called a time of *selection* and *concentration*. Early adolescence was a time of expansion. It presented a wealth of possibilities. Later adolescence begins to select from among these possibilities and to concentrate its energies. With choice comes individuality. Lives diverge. Each must have its own work, and each its own quality.

2. THE DIFFERENCE BETWEEN INDIVIDUALS is thus the great fact of which we must take account in this period. At no time, of course, are pupils to be treated in the bunch. But now, of all times, individual interests are primary. Each pupil presents a separate problem in himself.

Many factors enter into the determination of individuality. There are differences of heredity and of home environment. There is the natural inborn variation of capacity and temperament. All these differences show themselves with especial definiteness in later adolescence. And they do so

because they are called out by differences in external conditions. We do not all have the same opportunities. We cannot all get the same education, or do the same work.

Recent studies show that not more than half the children who enter our city schools finish the work of the grades, and that only one-tenth of them continue to the final year of the high school. It has been estimated, again, that only ten per cent of those who take a high school course go to college or to a professional school. Consider what differences, simply from this standpoint, later adolescence presents. Our pupils divide themselves into at least three great classes:

(1) Those who have gotten only an elementary education, or a part of one, and have gone to work at an early age. They will be more mature than others in some ways, for they have had to face life's serious business. In other respects they are more immature. Their lives are circumscribed; their interests narrow. They cannot appreciate things that appeal strongly to those of more culture.

(2) Those who are now finishing high school, and entering upon work-day life.

(3) Those who are entering college or professional school. For these the period of adolescence will be prolonged. They will broaden and mature intellectually, yet lack development into manhood and womanhood until they finally face the world to make a living.

3. All three classes are experiencing in this period a CONTACT WITH REALITY more direct and definite than at any former time of life. The first two are wage-earners, the former with a little experience, the latter just beginning. They face the realities of business life, with its routine, its competition and its uncompromising standards of efficiency. The college students are leaving home for the first time to enter upon a new life.

4. For most of our pupils later adolescence marks a new
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stage in life because it brings their first wages. It is the time of TRANSITION FROM ECONOMIC DEPENDENCE TO SELF-SUPPORT AND INDEPENDENCE.

Nature has made ready for the transition. The youth of this age possesses a splendid equipment for work—a high degree of physical energy, strength and comparative maturity of intellect and vigor of will. The *physical energy* that before was needed for growth, can now be turned into activity and the development of strength. This is the age when athletes develop—great baseball and football players, boxers and runners. The *intellectual energy* of the period is just as great. Reason and will are maturing, and the mind is restlessly active. Much of the world's best work has been done by young men. The list of its great youths reaches into every sphere.

5. Yet later adolescence is not all success and happiness. It contains its disappointments. It has NEW FORCES TO TEAR LIFE DOWN as well as to build it up.

It is almost inevitably a time of some *disillusionment*. The hopes of early youth were too extravagant, its ideals loved with a passion that did not see how plodding is the path to realization. The first contact with reality brings something of a shock, a sense of loss. The world is not nearly so responsive as the boy had dreamed, and ideals are not so easy of accomplishment. This making a living seems after all a sordid business. He feels himself to be a mere cog in a vast industrial machinery, and the dull routine of it all oppresses him.

Added to this is the fact that starting to work means generally a *breaking of old ties*. Even if the boy stays at home and boards with his parents, the home ties are no longer the same. He has acquired a new independence now that he, too, is a bread-winner. The break is most complete, of course, in case of the youth who goes to a new

community to make his living among strangers. The freedom, the new temptations, the loneliness of being without friends and with no acquaintances save fellow-workmen—no wonder that the boy in a new town often goes wrong.

Later adolescence is often called the "*wild oats*" period. It is true, indeed, that most boys now have their fling. It is true, too, that during this period more crimes are committed than at any other time of life. But the wild doings of youth are not usually caused by purposed badness of character. They are often enough a natural result of the conditions of which we have just been thinking.

6. In later adolescence EARLY RELIGIOUS EXPERIENCE MAY EASILY FADE, either through *disuse* or through *doubt*.

(1) *Religious experience may simply fade out of the youth's life.* The new freedom permits him to stay away from church, and it gets easy to stay away. Work makes him forget religion; success keeps him from feeling its need.

(2) *This is life's doubting time.* About the beginning of the twenties many—perhaps most—men and women pass through a period of doubt and negation respecting the truths of religion. There are many causes. The disillusionment of these years often brings a sense of the worthlessness of religious hopes. The college student's first vision of the great truths of science calls in question the religious conceptions he had before acquired. The youth, too, who gets no higher education catches the spirit of the popular science of newspapers and magazines, or is caught by the argument of the labor agitator and socialist leader. Aside from all these external incentives, however, the youth is impelled to doubt from within. His metaphysical instincts have awakened. His reason is active. He must know what he believes, and he must systematize his principles of life. And just because his old religious ideas were the ideas of a child, they will

not fall into unity and harmony with one another or with the new conceptions which every day brings. He can no longer be content with the old answer that these are mysteries. Youth acknowledges no mysteries. He turns to doubt.

7. But later adolescence has its RECONSTRUCTIVE FORCES. Great as are the chances for disintegration in these years, life builds itself anew. We note three such forces:

(1) *Education*. Doubt can be met and resolved by more complete knowledge. Youth is open-minded. Take your young doubter at his word, and meet his intellectual difficulty with an adequate answer, and you need have no fear. He is no skeptic. He seeks the *truth*, and he will accept it when it comes. Make sure that you *know enough* to teach him; make sure that you have the truth.

The routine dullness of labor, too, may be banished if the youth but learns more of his task and its bearings upon human life. Disillusionment may become warm-hearted comprehension as one gets to *know* and his interests widen. We have often wrongly defined culture. It does not mean mere acquaintance with books and paintings, or the ability to talk of historical events. It means breadth of interest—the ability to understand what the next man is doing, and to see the vital relations which his life sustains to mine and mine to his.

(2) *Love between the sexes*. In the closing years of this period and in the early twenties love for one of the other sex is likely to come into life. The instinct to make a home and to live for one's children is sacred. Too early marriages, of course, are unfortunate; and the conditions of modern life compel the young man of to-day to wait longer than his father did. Yet he is blessed who falls really in love with the right girl. His time of waiting and working will be one of spiritual uplift.

(3) *Altruism and social service.* The older adolescent is as ready as was the younger to sacrifice self for sake of others—but now he is more *practical* about it. Altruism is no longer a vague ideal; he seeks definite forms of social service and wants to see results. Give the youth real responsibility; couple him up to the actual work of social betterment, and you need not work to make a man of him. He will make a man of himself.

8. Finally, we dare not forget that the close of later adolescence marks "THE DANGER LINE IN RELIGION." From various studies it seems clear that there is a time of special religious interest at twenty. But less than one-sixth of the conversions studied took place after twenty. One-half of these, again, were before twenty-five. The chances are a thousand to one against conversion after thirty.

FOR OBSERVATION

1. The turning-point from early to later adolescence.
2. Physical energy.
3. Mental energy.
4. The disillusionment of the first contact with real life, making one's own living.
5. Breaking old ties and the effect.
6. Wild oats and the result.
7. Adolescent doubt.
8. The reconstructive power of education.
9. The reconstructive power of friendship.
10. The reconstructive power of unselfish service.
11. Postponed conversion and the result.

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TOPICS FOR INVESTIGATION

1. Some great things that young men and young women have done.
 2. What determines individuality.
 3. The young man and the city.
 4. The young man and the country.
 5. The young woman between school and marriage.
 6. Vocational guidance.
 7. The “wild oats” problem.
 8. How to deal with doubt in later adolescence.
 9. How the older boy and the younger boy may help one another.
 10. The religion of later adolescence.
 11. Young woman and the home (present relations).
- A. B. P. S.

LESSON VII

INSTINCT AND HABIT

We have thought of the chief characteristics of each stage in the development of a child. It is now time for us to define more carefully the most fundamental of those laws which are at work in every stage. We have spoken a good deal of instinct, habit and will; and it is highly important that we understand clearly just what we mean by these terms. If a person *is* what he *does*, he is what instinct, habit and will make him; for these are the factors that determine one's actions.

1. INSTINCTS are natural tendencies to act in certain ways which result from the inborn organization of the nervous system. An action is instinctive just in so far as one does not need to *learn* it, or to *acquire* the tendency to do it.

2. One cannot give a complete LIST OF THE HUMAN INSTINCTS, for it is often hard to draw the line between what is instinctive and what has been learned. Such a list would cover a wide variety of actions, from the simple reflexes of early infancy to the sacrifices of a mother's love. It will be enough for our purpose to reproduce in outline Kirkpatrick's classification.

(1) The *individualistic* instincts are those which serve to maintain the life of the individual. They are the instincts of self-preservation. Feeding, fear, fighting and anger belong to this class.

(2) The *parental* instincts are those associated with reproduction and care for the young. Love between the sexes and the love of parent for child are the principal instincts of this class.

(3) The *social* instincts are those concerned with relations to other persons. This class includes sociability, shyness, sympathy, affection, altruism, modesty, secretiveness, love of approbation, rivalry, jealousy, envy.

(4) The *adaptive* instincts are those which bring the child into closer contact with his environment, and enable him to adapt himself to his surroundings. Such are imitation, play and curiosity.

(5) The *regulative* instincts are those concerned with the formation of ideals and the regulation of life in light of them. They are the instincts of morality and religion.

(6) In a miscellaneous group may be placed the instinct to collect things and enjoy ownership, the instinct to construct or destroy, the instinct to express ideas to others, the instinct to love and enjoy beautiful things.

3. We all know enough of these instinctive tendencies to make plain certain GENERAL CHARACTERISTICS OF HUMAN INSTINCTS.

(1) Our instincts are *indefinite*. They do not provide for any such details of action as do the instincts of lower animals. These are left to be learned through experience.

(2) The instincts are *not all present at birth*; but they appear, each in its time, as a result of the natural growth of the nervous system.

(3) When instincts do appear, they are often *gradual in their development*. A child does not begin to act all at once in a totally new way, because a new instinct has grown within him. The instinct itself must come to maturity—in some cases very rapidly, in others more slowly.

(4) The ripening of an instinct means the development of a new aptitude and the *awakening of a new interest*. The child reaches out eagerly toward anything that may serve as material for the nature-impelled activity within him. This is a fact of the utmost importance to the teacher. "In

all pedagogy," says Professor James, "the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. . . . To detect the moment of the instinctive readiness for the subject is, then, the first duty of every educator."

(5) Instincts are *transitory and modifiable*. If they are not used, or if their use leads to disagreeable results, they will die out. When they are used, they become set in the definite directions which that use has taken, and so become habits.

No instinct, once used, is after that merely an instinct. It has added two things to itself—a *habit* and an *idea*. Just because it has once expressed itself in a certain definite way, it will tend thereafter to express itself in the same way, in accordance with the law of habit. And because its expression has led to some result of which one is conscious, the idea of that result remains in memory and may help to determine future action. The hereditary tendency need no longer be followed blindly. Each time that an instinct is used in action, therefore, it becomes more *definite* and more *intelligent*.

Instincts may be controlled, then, in three ways. First, through *not using* them at all, in which case they in time simply die out. Second, through so using the law of *habit* as to get them definitely fixed in right directions. Third, through so comprehending their results that one's *ideas* will help them lead to efficient and right action. Undesirable instincts we shall seek to get rid of by disuse, by punishment, or, best of all, by substitution of another type of action more desirable. Desirable instincts we shall seek to enforce and make permanent by exercise.

4. HABIT is so much discussed from the moral point of view that we are apt to associate the term with moral habits only. But the law of habit is in reality the widest and most fundamental of all the laws of mental life. Without it we could not profit by experience. We should be unable to learn, to remember, to perceive, to understand, to reason, to will, or to act in other than instinctive ways. *We owe to it all that we acquire*, whether of tendencies, abilities or information, as distinguished from what we possess by native endowment.

The physical basis of habit is found in the fact that nerve cells, like all other living tissue, are modified through use. A nerve cell that has once acted is so changed that it is easier for it to act again in the same way. A functional connection that has once been made by the transmission of a nerve impulse from one cell to another, is likely to be made again. And the more often that connection is made the more definitely established the pathway becomes.

5. THE LAW OF HABIT may be stated in two propositions: (1) *Any connection, once made, tends to recur.* Things that have happened together tend in future to recall one another. The feeling or action with which we respond to a given situation tends to be repeated in similar situations. (2) *The degree of the probability of recurrence of a given connection depends upon* (a) *the frequency*, (b) *the recency*, (c) *the intensity*, and (d) *the resulting satisfaction with which that connection has been made in past experience.* The more often repeated, the stronger the habit. Other things being equal, that pathway will be followed which is freshest. When a connection has been established under emotion or with effort or in the full light of attention, it is more likely to persist than one incidentally made. A connection that has resulted pleasurably is more apt to recur than one that has had a disagreeable outcome.

6. THE APPLICATIONS OF THE LAW OF HABIT fall naturally into two groups, according as it deals primarily with ideas or with actions. We form *habits of thinking* and *habits of action*.

(1) As applied to thinking, the law of habit lies at the foundation of what is called the *association of ideas*. Everyone has had the experience of tracing out the links of association which called some idea to mind. You have found yourself thinking of some person or event, humming some tune, or repeating some snatch of poetry; and you have said to yourself, "Now what made me think of *that*?" And setting yourself to work to recall the course of your reverie, you have been able to see how one thing led to another, till finally there was called up the thought which surprised you.

Ideas present themselves neither as a matter of caprice on the one hand nor as the result of choice on the other. They are called up by the hidden mechanism of habit. *What idea will be available in any given situation depends upon what connections that situation or some one of its aspects has had in past experience.* And to acquire a new idea in such a way that we shall not only retain but be able to use it, we must establish connections between it and such experiences and other ideas as may in future serve to recall it. In establishing such connections, we may provide for the factor of frequency by *repetition*; for recency by *review*; for intensity by clear, distinct, intelligent presentation in the full light of *attention*; seeking the while to make the experience one of *pleasurable satisfaction*.

(2) *An habitual action* is performed with speed and accuracy and with comparatively little fatigue. It is done without conscious attention, and the mind is left free to concern itself with other things while the action goes on. As I write just now, my mind is busy with the ideas I wish to express, while the work of writing, with all the intricate

coördination of muscles it involves, is taken care of mechanically by my nervous system. I do not pay the slightest conscious attention to the problem of how to form the letters or how to make my fingers work together. I simply have my thought and will to write it—then habit does the rest. Habit is the *executive* of my ideas.

7. It is hard to overestimate THE IMPORTANCE AND VALUE OF THE LAW OF HABIT. Even in case of actions determined by deliberate choice habit has at least two functions; first, as law of association it brings ideas before the mind; and, second, as executive it carries out the details of action, once the ideas have decided what to do.

The practical conclusion is obvious. We must begin as early as possible so to use the law of habit that it will help instead of hinder right intellectual and moral growth. If we do not begin right habits early, we shall be growing all the time into wrong ones, which we shall afterwards have to undo before we can establish the better. Further, life does not always remain plastic. Our ways get more and more fixed as we grow older, and it is hard for the mature man to acquire new habits.

Above all we need to remember that, within the limits of our plasticity, the law of habit is *always sure to act*. It does not concern itself primarily with great moral issues, but with the ordinary things which we are apt to deem trivial. And it has no exceptions. There is only one safe rule to follow: *Refrain entirely from actions you do not wish to become habitual. Keep absolutely apart, both in mind and in life, the things you want kept apart*. There is no moment of life too valueless, no action or attitude or thought too insignificant for habit to take account of and fasten upon us.

Yet it does not follow that we may rely upon incidental and careless repetition for the establishment of a desired habit or association. Intensity is one of the factors of the

law. Just as the utmost care must be used to keep undesirable connections out of life, the most strenuous energy must be put forth to get those that are good. The only safe rule here is: *Put all the strength you can into the act that is to become a habit. Center your whole mind upon the fact you wish to remember.*

FOR OBSERVATION

1. List and describe some activities, in yourself or in others, which did not need to be learned.
2. Classify them according to Kirkpatrick's classification.
3. The order and dates of their appearance.
4. The awakening of new interests from period to period of childhood and youth.
5. Show how these instinctive activities and the correlative interests have been modified by experience and use.
6. An example of the disuse of an instinct and the result.
7. Trace back the links of association that brought some thought to your mind.
8. Show how some bit of teaching that you have yourself done or have observed, lived up to the factors of the law of habit and association. If it did not, show in what it was lacking.
9. Observe and describe some action that has become mechanical through habit.
10. Observe and describe some action that in your judgment is controlled by the law of habit, though it is not mechanical but willed.
11. Analyze some action that in your judgment is the product of all three factors—instinct, habit and will; and trace out the elements due to each.

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George Eliot's “*Romola*” portrays the progressive shaping of original tendencies by habit and the resultant crystallization of character.

TOPICS FOR INVESTIGATION

1. A list of human instincts.
2. The control of instincts.
3. Interest and education.
4. Are habits transmitted by heredity?
5. The association of ideas and rules for memorizing.
6. How to break an old habit or to form a new one.

LESSON VIII

THE WILL

1. To understand the will we must begin with the fundamental principle that "all consciousness is motor." EVERY IDEA IS AS WELL AN IMPULSE TO ACT. Left to itself, any thought will issue in movement.

(1) This is a natural consequence of the structure of the nervous system. We have learned how its cells are so coupled up that "action of some sort is the natural outcome of every nerve current, and hence of every sensation and idea."

(2) Many experiments have proved that, even though we check the impulse and prevent the action, we cannot entirely stop the motor discharge. Our sensations and ideas reflect themselves constantly in little starts of the muscles, in changes of heart-beat, breathing, secretion, digestion, and the like.

(3) A hypnotized subject is extremely *suggestible*. He proceeds to act upon any idea that is put into his mind by the person who hypnotized him. It is because the hypnotic sleep has emptied his mind of ideas, and the one suggested takes complete possession of it.

(4) In normal wide-awake life we often act *impulsively*. See a magazine that looks interesting, and you take out your purse and buy it. Think of golf, and you start for the links. Some judgment comes to mind, and it is no sooner thought than spoken. Note the condition, however—if left to itself an idea issues in action. If conflicting ideas present themselves, you will not do the impulsive thing. You will not

buy the magazine if the thought comes that there are other things more worth reading; you will not play golf if you remember that you have an engagement; you will not express your judgment if it occurs to you that it might hurt someone.

2. THE DISTINCTION BETWEEN IMPULSIVE AND VOLUNTARY ACTION thus becomes plain. An action is *impulsive* that results from the simple presence and impulse of one idea. When you "speak before you think," it is not that you did not think the judgment you blurt forth, but that you did not think of anything else. An action is *voluntary*, on the other hand, when more than one idea has been present, offering an alternative, and it is, therefore, the result of choice.

3. Ideas differ greatly, of course, in the DEGREE OF IMPULSIVE STRENGTH which they possess. Some ideas are relatively weak in their push toward action, and others so urgent that they are hard to resist. The rule is that the impulsive strength of an idea depends upon its relation to instincts and habits, and upon the immediacy of the satisfaction it promises. In any normal man, therefore, distinctly rational ideas of action—those derived from far-sighted consideration—are relatively cold and weak in impulsive power. Such ideas it requires an effort to hold before the mind in face of the overwhelming surge of stronger impulses.

4. AN ACT OF WILL involves three things: first, the presence before the mind of alternative lines of action; second, the acceptance of some one as our choice; third, the resulting action.

(1) *The first factor of an act of will—the presence of alternatives—depends upon the working of the laws of association.* You cannot will to do a thing unless you first think of it. And you cannot think of it unless you have had some previous experience to give you some idea of it,

and unless the laws of association so work as to bring that idea to mind. How many times we have acted miserably in some situation and afterward were sorry for what we had done—yet we did the best we knew at the moment! We would have chosen the better thing had we thought of it; the trouble was that it did not come to mind at all.

So, after all, *one's associations measure the degree of freedom which his will possesses*. The man who chooses from a wide range of alternatives is more free than he who can think of but few possible things to say or do. To develop a strong and efficient will one must begin at the foundation by getting the right sort and number of ideas, and by making such associations as shall insure that they will be at hand when he needs them.

There is another side, of course. The will itself helps to determine what ideas shall come before the mind. It is one of the principles of association that of the many possible ideas which might come to mind in any given situation, that is most likely to present itself which is most in accord with the general trend or set of thought for the time.

A purpose, therefore, if one is really in earnest about it, will keep bringing before the mind such ideas as are consistent with itself. But a purpose cannot *create* ideas. The will can only *select* the best of the resources which experience has put at its command.

(2) *The second factor in willing—the power to choose some one of the alternative ideas—depends on the power to keep that idea before the focus of attention*. Just in the degree that one can keep thinking of the right thing and keep other ideas from taking possession of the mind, he is sure to choose the right thing.

Attention may be either spontaneous or voluntary. Spontaneously, we give attention to ideas which appeal to our interests, our instincts, habits or feelings. Voluntarily, we

keep the attention upon some idea because of its relation to some other idea or purpose. In general, ideas which appeal spontaneously have a strong impulsive power, while those which appeal more intellectually are relatively weak.

Undoubtedly a great part of our willing results from attention which makes its choice more or less spontaneously—and it is well that it is so. But we all know, as a matter of experience, that one *can* pull himself together and keep his attention unflinchingly centered on the right thought, to the exclusion of any number of more strongly impulsive ideas that seek to crowd it out.

One condition must be fulfilled if such effort is to be put forth. To command it, an object must seem worth while. *It must bring results*, or give very definite promise of them. Attention cannot be kept long, even through effort, upon an unchanging and fruitless object. If you begin to act, and results come, it becomes easy. If they do not come immediately, the object must be kept alive by thought about it, picturing in anticipation its many desirable consequences. The man who can think most fruitfully about some purpose, and who can most vividly imagine its concrete results, will be best able to command the effort needed to hold it before the mind. For another, the same idea may simply die out, for the very barrenness of his thought about it.

(3) It is thus in the realm of ideas that the real battles of the will are fought. To *get* the right ideas before the mind, and, once gotten, to *hold* them there, are the vital issues of good and efficient willing. *After that the action follows as a natural result of the impulsive power which right ideas, like all others, possess.*

Two qualifications must be put upon this principle. The action will naturally follow, provided (a) we possess the physical ability and have acquired the skill to do it, and provided (b) we have not gotten into the habit of resting con-

tent with mere thinking and feeling. It is easy enough to fall into that attitude of life which assumes that having ideas is an adequate substitute for carrying them out in action, that mere thinking of good deeds can take the place of doing them, and that feeling noble sentiments is a sufficient manifestation of right character. "As a man thinketh, so is he" is a great truth which may by over-emphasis pass into pernicious error. The mere thinker, the dreamer, the sentimentalist, may by inaction sap away even the native motor impulses, to say nothing of failure through practice to acquire strength and skill.

A second counsel, then, to secure strength and efficiency of will, is: Act! Act decisively and promptly when once you have decided what is right. Seek opportunities to apply in actual doing the things you believe. This is a counsel of especial importance in connection with religion; and it has a very practical bearing upon the work of the teacher. Do not exhort your class abstractly without giving them concrete things to do; do not fill them with general truths of morality and religion without helping them to realize those truths in life and service.

5. We have described the will thus far in terms chiefly of its relation to the intellect. BUT ONE'S WILL IS DETERMINED BY HIS FEELINGS AS TRULY AS BY HIS IDEAS. Feeling may enter into each of the three factors of an act of will. As entering into the trend or set of the mind, a feeling helps to bring before one ideas consistent with itself. It keeps the attention naturally and spontaneously upon such as appeal to it. And it gives to the idea it chooses a degree of impulsive strength that carries one into prompt and whole-souled action.

There is a third great counsel, therefore, for the development of a strong and efficient will. To right ideas and habits of decisive action add the power of feeling. Get the

affections centered upon things that are worth while. Enlist the heart as well as the mind.

"The expulsive power of a new affection" is life's eternal miracle. Men have sometimes questioned the possibility of conversion. Yet it has been a blessed fact in thousands of lives. Feeling transforms even the working of that hidden mechanism of association that determines one's thoughts. Many a man's real manhood dates from his winning the love of a wife or from the opening to him of the heart of a child. His thoughts, his choices, his acts, all center about his new devotion. Conversions are not unnatural. They are begotten in human relationships as well as divine. Love is, indeed, "the greatest thing in the world." It saves men.

6. THE FINAL SECRET OF STRENGTH OF WILL IS THE GRACE OF GOD. What is true of the feelings begotten in earthly relationships is infinitely more true of those that spring from the contact of the soul with its Father. There is no love like His, no feeling mightier than the sense of His presence and help. Not upon ideas and sheer effort of attention merely, not even upon the strength alone that comes from earthly affection need the wills of men rely; they may lay hold of the love and grace of an almighty God. The experience that Paul records in the seventh chapter of his letter to the Romans is true of all humanity. He who fails of his own strength to free himself from "the law of sin and death" may yet live to "thank God through Jesus Christ our Lord."

FOR OBSERVATION

1. The involuntary motor discharge of some idea.
2. Impulsive action.
3. Ideas whose impulse is hard to resist.
4. Remember a case where you choose the best alternative that presented itself, yet did the wrong thing. Why did you?
5. Remember a case of your failure to accomplish something be-
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cause of inability to keep that, and that alone, before your mind in attention.

6. Remember a case of will involving effort, leading to ultimate success. What made the effort possible?

7. Observe the effect of feeling upon the will.

8. A case of conversion through human relationships.

9. A case of conversion by the grace of God. Get clear in what respects the term "conversion" means the same thing in this case as in the former, and in what respects it stands for something different.

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TOPICS FOR INVESTIGATION

1. Motor aspects of consciousness.

2. The place of suggestion in moral and religious education.

3. The education of the will.

4. "As a man thinketh, so is he."

5. "The expulsive power of a new affection."

LESSON IX

MORALITY

1. THE MORAL NATURE DEVELOPS WITH EXPERIENCE. A little child has at first no will and character of his own. He lacks knowledge and self-control. He is the creature of his instincts, desirable and undesirable, good and bad. Morality develops as he becomes able to see a difference between a better and a worse way, and chooses one or the other.

It is true that the moral nature is instinctive. Without an inborn capacity, no child could be trained to be a moral being. We possess an innate power to transcend in vision that which is and to apprehend that which ought to be. We are impelled by a law of our own nature to form ideals and to feel obligations.

But just *what* in particular one's ideals shall be or just *what* obligations he shall feel is left to be determined by experience. Habits and feelings, environment and training, ideas gained for himself or acquired from others—all these go to shape the child's developing sense of right and wrong.

2. THE CHILD IS A NATURAL LAWMAKER AND LAW-OBSERVER. Will implies the recognition of law. When he cries in order to get something, it is because crying has brought it before. No matter how much you tell him not to cry, or assure him that crying will not bring what he wants; if finally you relent and crying *does* bring it, he will continue to use crying as a means whereby to attain his purposes. The law he made for himself out of his experience is much more real than the law you laid down in words.

By law, it is plain, we here mean a rule or principle for voluntary action. As experience grows, the child makes rules for himself, part consciously and part unconsciously. There are four great sources from which he derives such rules. We may call them THE NATURAL ROOTS OF LAW :

(1) *Habit and association*—the experienced connection between some action and its result. "If I want some result, I must do what brought it before," is the principle upon which the child acts, though, of course, he does not avow it to himself in so many words.

(2) *Imitation*—the observed behavior of others, with its results. "If I want the results they reached, I must do as they did."

(3) *Authority*—the commands and wishes of other persons, enforced by the pleasure or pain of personal relations. "If I want to please them and avoid the results of their displeasure, I must do as they say."

(4) *Social initiative*—the laws of a social group having common aims and interests. "If I want to share with the rest, I must do my share."

Roughly speaking, the order given is the order of appearance of these roots, and the order in which they reach the culmination of their control. Habit and association are present from the first. Imitation appears the latter half of the first year, and reaches the climax of control from the fourth to the seventh years. Authority appears as soon as the child becomes sensitive to the personal attitudes of others, and its control culminates from six to ten. Social initiative begins whenever the child first feels its helpfulness in a common task or play, and assumes constantly larger control with the coming of adolescence. Of course, none of these roots cease to be productive of laws, nor should they. Habit, imitation and authority continue to the end of life.

3. We may divide these roots of law into two classes. The first three may be called ADAPTIVE ROOTS, and the last the INITIATIVE ROOT. Through the first three, the child adapts himself to the conditions of his environment, physical and social; through the last, he helps initiate laws as a member of the group which forms them.

(1) *Throughout early and middle childhood, morality develops mainly from the adaptive roots*—habit and association, imitation and authority. The rules of action which the child forms for himself express his sense of the conditions which are imposed upon him from without. His laws are mere statements of natural consequences. An action is good to him just in so far as it brings a pleasurable result, and bad if the result is disagreeable. He has no conception of its real moral quality. He knows no other obligation than that pleasure is desirable and pain and unhappiness to be avoided. He looks upon punishment as simply a particular sort of natural consequence—a way in which those in authority visit upon him their displeasure. He has no idea that it may be for sake of reform or prevention; it is rather natural retribution. Threats and promises mean little to him; it is what *happens*, rather than what you *say* will happen, that shapes his laws and actions. He thinks only of externals—the outward act and its result—not of inward motives. His laws are literal and particular; he is unable to penetrate to the general principles involved.

(2) *In later childhood and adolescence, morality becomes more and more largely a matter of social initiative.* The inward mandate of the newly awakened social sense carries with it an *obligation* that the pressure of external conditions could never make one feel. Laws become more than mere statements of natural consequences. They tell what ought to be. Life becomes genuinely moral.

4. MORAL TRAINING MUST GO ALONG WITH MORAL IN-

STRUCTION. What we tell a child about right and wrong has, beyond question, a great deal to do with his moral development. He has constant need of instruction, "precept upon precept, line upon line." But he is all the time working over his experience into laws and ideas of his own; and these determine the attitude he takes toward our teaching and the way he understands it. Parents and teachers should so manage the conditions of his life that the laws which grow from these natural roots of which we have been thinking, may illumine and enforce their instruction, rather than contradict and weaken it. When there is conflict, the precept generally loses out and the law from life abides.

(1) In early and middle childhood, training must be mainly through the *pressure of external conditions*; in later childhood and adolescence, it must be through an *appeal to individual initiative*. This opposition, of course, is not absolute. One cannot draw sharp lines. The child who is brought up to help and to feel some share of responsibility in the family life will early manifest something of social initiative. The adaptive roots, on the other hand, persist in the later stage of moral development. They are caught up into the higher motive and transformed. Habit and association come to deal with social results. Imitation becomes idealistic. Authority takes the form of public opinion.

(2) *Training upon the adaptive basis requires of us consistency and inflexibility*. We are not to force the child to do right; we are to confront him with such conditions that he will *want* to do right. We must make his environment, physical and social, express just that law and order that we wish him to make a part of himself.

(3) *Training upon the basis of social initiative requires us to share the life of the child and let him share ours*. Give children something *real* to do—something in which they feel that you are as vitally interested as they—and work

with them toward its accomplishment. They crave fellowship and responsibility.

5. MORAL INSTRUCTION MUST GO ALONG WITH MORAL TRAINING. This is the other side of the truth. However sound the environment, physical and social, in which we place our children, however worthy the example we set them, however helpful the personal associations into which we bring them, we will not rely upon these alone. We will not remain dumbly inarticulate in their presence as they form for themselves the laws of life. It is our privilege to help them to understand their experience in light of the accumulated experience of the race. We shall seek to give them true ideas and to beget within them high ideals as well as to train them in right ways of action. What Patterson DuBois has called "the natural way in moral training" includes nurture by light and food as well as by atmosphere and exercise.

This is not the place to discuss methods of moral instruction. Enough to say that we shall use both the indirect method of story, biography, history and art, and the direct method of precept and principle. We shall seek to stir the feelings and to enlist the will as well as to enlighten the mind.

6. THE GOAL OF ALL MORAL TRAINING AND INSTRUCTION IS THE EMANCIPATION OF THE CHILD. The life that began in absolute dependence and was progressively shaped by habit and authority, custom and group-law, must become free and responsible. The child is to become a *person*, in the full meaning of that term. He is to become able to prove all things for himself and of his own will to choose and hold fast to that which is good.

7. THE GOAL OF MORAL EDUCATION CANNOT BE FULLY REACHED EXCEPT BY THE GRACE OF GOD. A merely moral education—one without religion—fails to attain its own

end. It lacks power and direction. It potters about in proverbs and casuistries, and sways this way or that as goes public opinion. He only is truly free who has accepted God's will for his life and whom the love of Christ constraineth.

FOR OBSERVATION

1. Can you find a case where conscience was wrong?
2. The child's lawmaking—through habit and association.
3. The child's lawmaking—through imitation.
4. The child's lawmaking—through authority.
5. The child's lawmaking—through social initiative.
6. Children's ideas of right and wrong.
7. Children's attitude toward punishment.
8. Moral aspects of the life of the "gang" and "crowd."
9. The relative values of precept and example.
10. The moral change that takes place in later childhood and early adolescence.
11. Diagnose some case of failure in moral training.
12. The relative values of direct and indirect methods of moral instruction.

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TOPICS FOR INVESTIGATION

1. Can conscience be educated? If so, how?
2. How to present ideals to the young.
3. Physical nurture as a means of grace. (See Bushnell)
4. Family government.
5. Enlisting the "gang."
6. The corner-stone of education. (See Lyttelton.)
7. The natural way of moral education. (See DuBois.)
8. Stories as a means of moral education.

LESSON X

RELIGION

I. RELIGIOUS EXPERIENCE DEVELOPS WITH PERSONALITY AS A WHOLE. Belief is a matter of intellect, feeling and will. Religion changes as the intellect matures, as feeling deepens and the will gives life direction. One's religion is always a reflection of what one is. The religion of a child must be different from that of a youth, and the youth's again from that of a man.

This will not be understood as a denial of religion's instinctive character. Like morality, religion rests upon an *inborn capacity*. God has made us for Himself, as Augustine says, so that we can find no rest save in Him. But, like the moral and other human instincts, the religious instinct is indefinite and modifiable, and must be shaped by experience.

We will not be understood, again, to deny *the supernatural character of religion*. It is no product of natural forces merely, or of coöperative human wills. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The God whom we have come to know through Jesus Christ is a Father who helps His children to newness of life. Of His Spirit we are born again.

In this chapter, therefore, we state but half the truth, when we describe the bearing upon the religious life of childhood and youth of those natural forces and laws which condition the development of personality as a whole. Beneath them and through them there works the Spirit of God. And we do Him little honor if we insist that He can

so work only in certain particular ways or at this or that special time.

2. THE RELIGION OF EARLY AND MIDDLE CHILDHOOD IS ONE OF NATURE AND OF HOME. There are four chief factors which contribute to the development of religion in the life of a child:

(1) *His interest in nature.* His unwearied senses; his eager questions about the causes of things and their purposes; his personifying imagination; his delight in stories of the miraculous and supernatural—throw his mind open to the conception of God as the Creator and Sustainer of the world about him.

(2) *His credulity and faith.* At first the child accepts without question whatever we tell him of God simply because he believes anything. As rational curiosity develops and he begins to put things together, he carries out to many a naïve and fantastic conclusion the things that he has been told about God. Such conclusions are neither to be feared nor laughed at. They result from the child's attempt to make his ideas coherent, with his literalness and inability to comprehend our figures of speech. We should meet them by a simple explanation of the truth, not by a reiteration of figures or by telling the child that he will understand better when he grows up. Certainly they need not be taken, as they are by some, as an argument against giving children any religious ideas. Their reasoning is similarly naïve concerning every-day things.

If parents meet the naïve questions of childhood with the simple truth, the child's credulity becomes *faith*. He comes to know whom he can believe. The parent can do no greater service to the religious development of the child than so to meet the dawning reason as to beget perfect faith in the parent. He thus lays the best of foundations for the child's faith in God—the heavenly Father.

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(3) *His affection and sensitivity to the personal attitudes of others.* The child's capacity to love and to be loved is of the very heart of religion. To the end of his life his acquaintance with the God who is Love will be influenced by the response which his affections meet in these early days. His conception of God as Father and of himself as God's child will reflect the life of the home.

(4) *His imitation and suggestibility.* The child's impressionable nature gains much that he does not understand, and that we ought not to try to make him understand until he seeks to know. Our reverent worship, the prayers and songs of God's house, its solemn ordinances, its music, its beautiful windows and stately architecture—most of all, the quiet devotion of the family altar—all these enter into the very making of his soul.

So we see the justification of our brief characterization of the religion of childhood: it is a religion of *nature* and of *home*. The child's interest centers in the great world that lies open to his senses, and he seeks its Maker. And the content of his religion depends largely upon the home. It is what father and mother make it.

3. THE RELIGION OF LATER CHILDHOOD IS ONE OF LIFE AND LAW IN LIFE. The child's interest is in *God's dealings with men*, rather than in His works in nature.

(1) The social instincts bring a *new sense of law*. Conscience awakens. Right is conceived, no longer as from an external authority, but as resting upon inward grounds of obligation.

(2) The development of the *historical sense* begets a new interest in life as revealed in biography and history. It is the time, we remember, of hero-worship. Tales of the mighty doings of great men are eagerly sought and read.

(3) The religion of the period, therefore, centers about *God as revealing Himself to men*. The child thinks of God

the Law-giver and Redeemer, rather than God the Creator. His is a God of Right and of Might, who moves in human history and accomplishes His will through the lives of the great heroes of faith.

(4) We may remind ourselves of three things that make this period especially significant in religious education: its plasticity to *habit*, its quick and retentive *memory*, and the fact that life's *decision time* commonly comes at its close.

4. IN ADOLESCENCE RELIGION BECOMES PERSONAL. In later as well as in early childhood, interest in religion is objective. The child learns *about* God, His works and His life with men. But now religion comes home to the will. It presents itself as a *way of life*, to be accepted or rejected. God claims the soul that is His.

Many studies have been made of adolescent religion. They show, as we should expect, that the first definite awakening of personal interest in religion comes usually at the beginning of the period. At twelve or thirteen most children who have been brought up under religious influences, desire to join the church. Coe reports: "Among 512 officers of Young Men's Christian Associations the average age of the first deep religious impression appears to have been 13.7 years. Among 99 men who were studied with reference to all their periods of special religious interest, as many awakenings of the religious sense occurred at twelve and thirteen as at sixteen and seventeen. A recent study shows that in a group of 'growth cases,' reaching into the hundreds, the most distinctive period of spontaneous interest falls at the age of twelve."

There is a second period of religious awakening at sixteen and seventeen. Forty-one of the 99 men studied by Coe experienced an increase of religious interest at this age—the same number as at the earlier period. At twenty again, there seems to be a third such awakening.

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Seventy-six per cent of the religious awakenings reported by these men came in the ages from twelve to twenty, and 50 per cent in the years named as times of special interest—twelve and thirteen, sixteen and seventeen, and twenty. Other studies have tended to confirm the conclusions drawn from these figures.

When we inquire into the *age of conversion*, the question is different. We are asking now at what age the decision is most apt to be made. As might be expected, Coe found that conversions were most frequent in the three periods of special religious awakening; but the proportion is not the same. There were more at sixteen and seventeen than in the earlier period, and many less in the last period than in either of the other two. Collating a number of studies, he found that the average age of conversion for 1784 men was 16.4 years. Hall adds data from several sources which show that, of a total of 4054 men, 1329 were converted at sixteen, seventeen and eighteen, and 3053 at ages from twelve to twenty, with only 705 at twenty-one and over. Haslett summarizes a total of 6641 conversions of both sexes, of which 5054 were at ages from twelve to twenty. Fifteen hundred and twenty-seven were at sixteen and seventeen, and only 1039 from twenty-one to thirty-four.

(1) *Decision at twelve or thirteen is usually the natural result of a normal religious nurture and of social suggestion.* The problem is to care for the spiritual activity and further growth in grace of those who make their personal decision at this time.

(2) *Conversions at sixteen and seventeen are more apt to be of the emotional type.* There is a conflict of impulses and feelings, with a final triumph of those that lead to God.

(3) *Conversions at nineteen or twenty are apt to be of a more intellectual and practical type.* It is because new insight has come or some doubt has been resolved; or

because the youth reaches the practical conviction that he needs religion as part of life's equipment.

"So far as the beginning of the divine life is described in the Scriptures, it is described in figurative language, as doubtless it must be. It is a begetting by God (1 Pet. 1:23; 1 John 4:7); a birth (John 3:3; James 1:18); a creation (2 Cor. 5:17); a resurrection (Eph. 2:1). From among these expressive metaphors that of birth has been selected for prominence, and the beginning of the divine life is oftenest spoken of as *regeneration*. The presence of the others should warn us against thinking that this is the only allowable name; yet there is good reason why this should be the favorite name for describing the beginning of the divine life from the divine side. The same change viewed from the human side is popularly called conversion.

"There is no difficulty in seeing what the nature of this experience must be. The beginning of the divine life, being an entrance into personal union and fellowship with Christ and so with God, is a moral change; it is a change of character and ruling disposition. It is not a gift of new faculties, or a creation of something additional in a man, but an awakening of new dispositions which prepare him for fellowship with God. And since the new life of divine fellowship is a life of holy love, the beginning of the new life consists in the awakening of holy love in the soul. Here appears the fitness of the name regeneration. God by His own action produces another like Himself; He brings into being one who is in the spiritual sense His offspring, His child. A man is "born again," made a new creature by a new beginning in the soul's life, whereby God produces a life morally similar to His own. The direct agent in effecting such a change in a man is God in man, the Holy Spirit."

5. We have now reached the close of our study of The Pupil. We may summarize its results in a brief statement

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of the aims of our work in each of the several departments of the Sunday school.

The fundamental aim of every Sunday school class is the same—the salvation, and the moral and spiritual development of the pupil. We seek to bring those we teach to a knowledge of God as revealed in Jesus Christ, and to loyal, whole-hearted service in His kingdom. But this general aim can be realized only in so far as we meet the particular interests and needs of the pupil at each stage of his development. Each department of the Sunday school, therefore, will have *its specific aim*.

(1) The *Beginners* are getting their first acquaintance with God as the loving Father. The child's life in the normal home and the eager reaching out of his senses toward nature about him form the apperceptive basis upon which we must build.

(2) The meaning which the *Primary* pupil gets out of the stories we tell him is determined by the new ideas he is gaining in public school and by the distinction he is coming to make between the world of fact and that of the imagination. We must seek to coördinate our teaching with that of the school, and so to present the simple truths about God, His works in nature and His dealings with men, that the child may feel them to have a place in the world of fact.

(3) The *Junior* apperceives the truth in light of his social instincts and his hero-worship. Our teaching must center about the moral life, as commanded in God's law, and revealed in the person of Jesus and in the heroes of the faith. We seek to present the ideal of moral heroism, to deepen the sense of responsibility for the right, and to give a vision of the glory of service.

(4) The work of the Sunday school centers about the *Intermediate* department. It is the decision time. We shall

bend all our energies first to secure a decision for Christ as personal Saviour and a consecration of heart and will to God through Christ; then to help the pupil carry out his decision in actual living and doing.

(5) Our aim in the *Senior* department is (a) to meet the doubts and intellectual difficulties which are often characteristic of later adolescence; (b) to help the pupil clear up his moral and religious conceptions and formulate his beliefs; (c) to train for definite and specific service. We shall seek earnestly for the conversion of those who have not yet dedicated themselves to God.

(6) The courses of the *Adult* department should be wholly elective and largely of a practical character. No one ought ever to graduate from the Sunday school. We all need it for the sake of the spiritual nourishment of stated Bible study, and for the maintenance of the intellectual vigor of our faith. More than this, the Adult department has wonderful possibilities as a school of practical religion.

FOR OBSERVATION

1. Show how religious experience develops with personality; or how one's religion reflects his total personality.
2. Show how the child's religion reflects his life in the home.
3. Cases of children's naïve reasoning concerning religious things.
4. Children's spontaneous prayers.
5. Remember your own religious ideas as a child.
6. Cases of awakened interest in religion in later childhood.
7. Remember your own periods of religious awakening, their times and occasions.
8. Make a list of conversions that you can learn about, and the ages at which they took place. See whether or not they bear out the statements of the text, both as to times and as to character.

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TOPICS FOR INVESTIGATION

1. The home as the basis for the child's religion.
2. How to meet a child's naïve reasoning concerning God and religion.
3. How to use the motive of hero-worship in religious education.
4. Teaching so as to guard against and prepare to meet future doubt.
5. Children's interest in the Bible.
6. Evangelism and education.
7. The curriculum of the Sunday school in view of the pupil's interest and the teacher's aim in each department.

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